

BOSTON RECORD AND RELIGIOUS TELEGRAPH.

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TERMS.

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RELIGIOUS.

ROMANISM IN THE UNITED STATES.

NO. III.

Messrs. Editors.—You will recollect I am searching for evidence of the pretended improvement in the Romish Church. If she were sincerely desirous of correcting her errors, and reforming her abuses, why has she recognized that body of men, whom the whole world, Papists as well as Protestants, formerly believed to be little better than well-disciplined banditti? "I cannot believe," said an intelligent Protestant, who had been unwaveringly deceived by the artful insinuations and fair pretensions of the Jesuits, "I cannot believe that the Jesuits in our country resemble the ancient order either in principle or practice. My mind has often been disgusted and shocked at the notorious wickedness of the latter. Their massacres, murders, assassinations and other crimes and immoralities are yet fresh in my recollection; but the Jesuits in our country are very different men; some of them appear to be intelligent worthy citizens, and I am sure they would be among the last to defend or palliate the scandalous vices of the order before its suppression." Such, I have no doubt, is the opinion of many among us, who look only to outward appearances.

But what are the real undisguised sentiments of our American Jesuits? That their principles perfectly accord with those of the original society, I shall endeavour to show from their own writings. I need only refer you to the periodical published in your city, entitled, the "Jesuit," and devoted to the explanation, diffusion, and defence of the principles of that order. In the first number of that paper, the editor endeavoring to wipe away the stigma, which he says, has too long been affixed to the name, which he has chosen for the title of his periodical, proves by the following quotation from the brief of the pope, who restored the order, that the Jesuits are now and always have been a useful and virtuous class of men. "Long experience has taught us, that it is not only by their good morals, and evangelical life, that they [the Jesuits] diffuse the sweetest odours of Jesus Christ, but further, by the zeal, with which they labor for the salvation of souls." &c. Then follows a high-wrought eulogy upon the Jesuits, from which I make a short extract—"after having trained to learning and piety nearly the entire youth of Europe; after having preached to the world, and founded nations governing them by the word of peace, after having filled Europe with works, and taught the enemies of Christ and his religion to do homage to their name, they were sacrificed as a peace-offering to their enemies at the instance of French Philosophy."

Of their restoration he thus speaks, "Their return is hailed with joy by the good (in numerous instances whole towns have gone out to meet them, ringing the bells and illuminating the churches) whilst their enemies are yellow-faced Jealousy, Heresy and French Philosophy."

In the 33d number of the same periodical, the "Society of Jesus" is denominated, "the most intelligent, best informed, and most philanthropic body of men in the whole range of civilization, and who are the models of excellence and the terror of heresy, infidelity and crime."

Quotations of a kindred nature might be made from the same paper to almost any extent; but the above are sufficient to show the high estimation, in which "the Society of Jesus" is held by the editor of the "Jesuit." The greater part of the Papists in the Union, are, I believe, Jesuitists; between them, however, and their former mortal enemies, the Jesuits, there is, at present, perfect cordiality of feeling. The doctrines of "next power" and "sufficient grace," which have heretofore so much embittered these opposing sects, are now suffered to rest in silence, while they (loving friends) unite their efforts to advance the common cause and to put down Protestant heresies.

The editor of the U. S. Catholic Miscellany, (a weekly periodical published at Charleston, S. C.) though not a professed Jesuit, is nevertheless their advocate and eulogist. In his paper of Nov. 7, 1829, may be found an attempt to vindicate their character and rescue them from what he considers unwarranted reproach.

"Of all Societies," says he, "whether political or religious, which have ever yet appeared, that of the Jesuits has been loaded with the most undeserved and unmerited calumny. We have frequently been at a loss to conceive, how it is possible that such baseless can exist in the human heart, as to impute vice of the blackest kind to that in which virtue is conspicuous, and to heap the odium of every crime, where real philanthropy, true piety, and the higher degree of Christian charity, shine with no ordinary lustre. The Society of Jesuits, the most religious and learned body of men the world ever saw, have been equally misrepresented by bigoted Protestants and Infidels, who betraying a want of confidence in their tenets and principles, and sensible of the great learning and controversial powers of that body, exert their utmost to destroy by calumny and persecution, those whom they cannot approach with argument."

The editor then makes quotations from several writers, who have defended and approved the conduct of the Jesuits, and proves apparently to his own satisfaction, that the "order of St. Ignatius" deserves universal gratitude for the services which it has rendered mankind. Every one who is but partially acquainted with the history of Jesuitism, will be surprised at the unblushing effrontery of these accredited organs of the Romish church, who bestow such unequalled praise upon this society; a society, let it be remembered, which one of their own infallible popes abolished for its vices!

PASCAL.

For the Boston Recorder.

PERMANENT FUNDS.

The profound Lord Bacon observes, "I find it a positive precept of the old law, that there should be no sacrifice without salt; the moral here may be, that God is not pleased with a good intention, unless seasoned with such judgment and discretion as may render it not easily subject to corruption; for salt, in the scripture, is an emblem both of wisdom and duration. But many charitable donations are made without salt; having indeed the materials of a good intention, but not seasoned with wisdom and discretion as may preserve them sound and useful. For though the choice of Directors and Managers may for the present be excellent, yet they cannot long survive; and the very nature of large acts of charity and beneficence (that is permanent endowments), being apt to provoke a misemployment, no diligence of theirs can prevent it from running the same

way as great donations (that is endowments) of the like kind have done."

The argument contained in the foregoing is, of itself alone, to my mind, conclusive against endowing any religious or charitable society with permanent funds; namely, that, in times past they have been misemployed, and are from the very nature of things liable to "misemployment;" and "no diligence can well prevent it." For though the choice of Directors and Managers may for the present be excellent, yet they cannot long survive. Of these facts there is abundant evidence, and great will be our responsibility, if we do not profit from past experience.

It is further believed by "benevolent men in great numbers, and this too by persons of intelligence and wisdom," that permanent funds are unnecessary; as, in the present state of sentiment and feeling amongst the Christian and benevolent community, every Society which is deserving of it may derive adequate support from annual contributions. On this point I adduce the testimony of one of the most excellent and useful societies in our land, The American Tract Society, in their fifth annual report, just published, say "The expense of erecting the Society's house was delayed by the liberality of the citizens of New-York. For all other means of sustaining their operations, the Committee depend solely on the gratuitous contributions of the friends of the tract cause, and on the proceeds of the sale of tracts at cost. And they express their unanimous sentiment that under the smiles of Providence, no more permanent funds are essential to its prosperity."

Let the American Temperance Society adopt the pledge of total abstinence into its own constitution, and admit to the privileges of membership any person who will give "the sanction of his name and the weight of his example to the cause of temperance," on paying a stipulated moderate sum of money. Let it put one respectable individual of each religious denomination represented in the Society on its Executive Committee. Let it employ agents of suitable qualifications without regard to their religious denomination. Let it remove its organ, "The Journal of Humanity," to a central position of the Union, where it can readily communicate with the South and West, as well as the North and East. Lastly, let its organ advocate TEMPERANCE, and leave other questions on which there is a difference of sentiment amongst the friends of temperance to appropriate societies. This respectable and useful Society will then act in unison with its declared impression that it is "essential to the deliverance of our country from the evils under which it suffers for every sober, virtuous, and religious person, without distinction, to give the sanction of his name, and the weight of his example to the cause of temperance." It will then adopt such measures as best accord with the avowed design of "rendering this a national institution, and giving it the most extensive influence possible." It may then depend for sustaining its operations from year to year on the gratuitous contributions of its friends; and, "under the smiles of Providence," find that "no funds more permanent are essential to its prosperity."

HENRY.

* 1st Annual Report, p. 25. † Constitution, Art. 3d.

HARVARD COLLEGE.

The following article appeared in the Church Register—
Episcopal paper, published at Philadelphia, May 31, 1828, and is here republished by request.

To the Editor of the Church Register.

I noticed a few weeks since a letter in the National Gazette, addressed to the editor, in which the writer, in reference to some remarks of yours, endeavors to present a favorable picture of Harvard College, and screen from the public scrutiny its moral and religious influence. Could I unite with him, and re-echo his notes of applause, my emotions in addressing you would be of a far more pleasurable character than they now are. I revere the College; I have no other than kind feelings towards an individual in its government. But I am a member of a great community of accountable beings; in common with others, I sustain a relation of solemn responsibility to the rising generation, and I am bound by an obligation paramount to every other, to vindicate the truth of God, and defend the honor of his adorable Son.

I am aware of the difficulty of the attempt to describe in positive language the character of an *Unitarian* College. It is far easier to say what it is not, than what it is; and the most able description can convey but a very imperfect impression of the thousand influences which are there brought to bear upon the heart of every student, to chill his piety, to weaken the sacredness of his conscience, to lead him to look upon the scriptures (except in name) with a skeptical mind, and some portions of them with a sneering infidelity. And all this is effected in the bosom of the incautious youth almost imperceptibly. Whilst the poison of error is insinuating itself into his mind, and the sleep of spiritual death is coming over him, his ears are charmed, and his fears lulled, by the captivating notes of charity, liberty, the improvements of the age, and the requirement that is forever sung over creeds and confessions, bigotry and superstition!

The present reign of error in Harvard College, may, with tolerable accuracy, be dated A. D. 1820, when Dr. Ware, the Hollis Professor of Divinity, was elected to his Professorship. This election, which was long and violently contested, and was at last carried in the corporation by a majority of one vote, formed a crisis towards which things had been for a long time verging. Since this period few young men, even of the most devout and faithful parents, have been able to recover from the shock which their early religious education there sustained; a melancholy interval, when surveyed in its results by the eye of Christian benevolence, during which Unitarianism has insinuated itself into the minds of nearly all the sons of Harvard. Within a few years past, however, several, after having made shipwreck of their faith at Harvard, have been restored. I am personally acquainted with a number of these descriptions, who look back upon dangers escaped with amazement, and upward with overflowing gratitude to the Eternal Spirit as their deliverer.

Suppose that no heretical books are adopted as their classics, does this prevent the dissemination of Unitarian sentiments? Cannot every professor and tutor exert immense power over the youthful mind in the recitation room, by way of explaining and illustrating; by fittering away and condemning the sense of an author? There are the courses of theological lectures by Dr. Ware, in which he is not unmindful of the opportunity furnished him of referring the young gentlemen to au-

* I should have addressed this letter to the editor of the Gazette had I not inferred, from his rejection of a candid and sensible communication, which, subsequently, on the 24 inst. appeared in your columns, that an attempt to be heard through the medium of his paper would be labor lost.

thors of the liberal school, and of cautiously eradicating in various ways from their minds what perchance may remain of the old fashioned doctrines of Orthodoxy. Then comes occasionally a furious onset upon the same outworn system of truths from the Dexter lecturer. On the arrival of the Sabbath, the whole battery of Unitarian influence, from Boston and its vicinity, is opened upon the young men in the College chapel. To this the students are compelled to expose themselves, both for the morning and evening service, without any regard paid to their choice or conscience. The single exception (which the writer in the Gazette represents as an act of distinguished lenity, and as laying Episcopalians under obligations not only to be silent but grateful), is that those young men whose parents are Episcopalians, may, by special permission, attend the Episcopal church. This is the religious freedom of Cambridge, the liberality of the liberal; and that the sons of Episcopalians, when they fall into Unitarian hands, can enjoy so much liberty of conscience as to be permitted to attend worship on the Sabbath with their own denomination, should indeed fill them, with gratitude.

[Remainder next week.]

Eds. Rec.

LETTERS FROM MR. KING.

It seems to be an almost universal error of the Papal church to suppose and persecute where it has power, and thus has it the sale of tracts at cost. And they express their unanimous sentiment that under the smiles of Providence, no more permanent funds are essential to its prosperity."

The Roman Catholic Bishop here has lately, as I am informed, threatened to excommunicate any one who receives the American Gospel, or shall go to the American school. This is no more than I expected. Some of the Greeks are beginning to inquire whether the American Gospel is the same with theirs. The Catholics say, that it contains free masonry and latent poison. Two or three of the Greek priests, who are my friends, recommend it to the people, and have commenced reading it in the churches. What the Roman Catholics call the American Gospel, you will understand, no doubt, is the New Testament in Modern Greek, printed by the British and Foreign Bible Society, and it is matter of much joy that the priests are beginning to read it publicly to the people.

In another letter, Mr. King gives us some account of a small female school he had just established at his present place of residence, (the Island of Tenos), and which is supported by funds furnished him by Thomas S. Grunke, Esq. and sister, Mr. Charles S. C. He thus writes:

The school was opened on the 31st of August, on which day, fourteen females presented themselves for admission. Since that time, forty-one have been added. Yesterday a young lady, of sixteen or seventeen years of age, who has regularly attended the school for nearly three months, was prohibited by her priest, (a Roman Catholic), on pain of excommunication, from attending any longer. She expresses great sorrow at this event, and says, that she will not quit reading the gospel. She was the only one in the school belonging to the Roman Church. The school is situated towards evening, standing at the door of the school, and as I began to speak to her, tears immediately came into her eyes. I gave her such counsel as I thought would be useful, and told her that to leave the school was no crime; but to quit reading the word of God would be sin, and should she be excommunicated for that, she need not be sorrowful, but ought to rejoice, and he exceeding glad; for so were the Apostles persecuted, and were the first Christians cast out of the synagogues, for believing in Christ and his word; that she had nothing to fear from hell or purgatory, if she followed Christ according to that Gospel which she had begun to read.

Of those who remain, the greater part are from ten to 16 or 18 years of age. Two are about 6, and one about 30 years of age. More than thirty are able to read with more or less fluency, and are learning to write. A class of eight or nine have commenced the study of ancient Greek Grammar. The principal books used in the school, are the New Testament and the Greek Testament, printed at Malta. About twenty daily read the New Testament, and every week commit to memory from 5 or 6 to 10 and 20, and nearly 100 verses. I have in vain sought for a female capable of taking the charge of the school and willing so to do; my wife and myself have, therefore, been obliged to take that charge upon ourselves.

Every Sunday morning at ten o'clock, the scholars assemble to rehearse their lessons from the Gospels and the Catechisms. After which, they read a chapter, which I explain to them, and then make such remarks as I think may be useful. Some of the people of the place occasionally attend and listen to my instruction.

One of the members of the Greek Senate and one of the principal directors of the celebrated church in this place, send their daughters to this school. Some of the priests are very friendly, and occasionally visit the school.

A Lancasterian school has lately been opened in one of the villages, about two hours distant from where I reside, and the priests have applied to me for books, and I have furnished the school with New Testaments, Catechisms, and Tracts; and another school about four hours distant, which was opened about a month since, and contains upwards of one hundred scholars, and has applied for books. Thus I have the means of distributing Tracts in a most advantageous manner, and of placing the New Testament in schools; which I consider of the highest importance.

Since I came to this place I have distributed upwards of three hundred copies of the Sacred Scriptures, of which number I have sold more than one hundred and seventy. This, taking into view the prejudices which existed in this island with regard to the common people's reading the Scriptures, I consider a great thing. This place, as I remarked in a former letter, is one of the most fanatic in this country, and contains what Dr. Kereck calls the "Juggernaut of Ignorance." The private examination of the Sacred Scriptures I consider as the grand and primary object, and to which every thing else should give place. From this, and the establishment of schools, is all my hope for this dark, but interesting country.

Hindoo College.—The Anglo-Indian College, called Hindoo College, is one of the first and most important seminaries in India: there are about 300 pupils in it studying different branches of Literature. The private examination of the College is going on under the personal superintendence of the indefatigable and learned friend of Native Education, the Visitor, Dr. Wilson, and is expected to be finished in a few days. We shall hereafter announce the date and place of its annual public examination and disputation.

Calcutta John Bull Jan. 8.

BENEVOLENT SOCIETIES.

AMERICAN BIBLE SOCIETY.

[Fourteenth Annual Report concluded.]

Distribution of the Bible in Foreign Countries.

During partly to the unusual effort to supply our own population, and partly to adverse circumstances abroad, little, comparatively, has been done for foreign countries during the past year. The most gratified state of almost every part of Spanish America, in connection with the objection urged against the Spanish Bible, on account of the exclusion of the Apocrypha, has prevented to a great extent the circulation of the Scriptures in that quarter; something, however, has been done.

Mexico.—At the instance of an American gentleman in the employment of the government of Chihuahua, one of the Mexican States, a vote was passed by the legislature, ordering that 300 copies of the Spanish Testament which had been sent to him for distribution, should be equitably divided among the principal schools of the state, five copies to each school. This gentleman designs to undertake the formation of a Bible Society in Chihuahua, and states that he has some encouragement of several persons.

Colombia.—A small number of Spanish Bibles and Testaments have been sent to an American family residing in Cartagena, which had solicited them for distribution.

Buenos Ayres.—The Buenos Ayres Bible Society, in its extent at Buenos Ayres, but the exertion of the Apocrypha from the Old Testament has limited the circulation of the whole Bible to a very few copies. The Rev. William A. Ayres, an American resident at Buenos Ayres, has forwarded to the country an interesting and able treatise recently prepared in Spanish, on the propriety and duty of placing the Bible in the hands of the common people, and this treatise has been printed by one of our benevolent societies. This is the benefit of Spanish Americans. Convinced as the Board are, that the Bible contains the Scriptures is indispensable to the enjoyment of free institutions, they feel an earnest desire that these sacred writings should be speedily furnished to these new republics. Several Indians, and Board having received satisfactory evidence that the Gospel of St. Luke had been faithfully translated into the language of the Seneca Indians, by the Rev. Mr. Harris, a missionary among that tribe, assisted by an intelligent native, printed at his request an edition of 1,000 copies, which it is hoped will prove a spiritual treasure to the whole Indians, who cannot be expected to learn the English language.

Greece.—From the Rev. Jonas King and the Rev. Mr. Robertson, missionaries in Greece, who were authorized by the Board to purchase Modern Greek Testaments of the British and Foreign Bible Society, Testaments of the British and Foreign Bible Society, which have been received. Their letters exhibit a demand for the word of life in that afflicted country, which cannot afford the heart of every friend of the Bible cause. These gentlemen, as well as the Rev. Messrs. Temple, Brewer and Anderson, are anxious that the Board should take early measures to prepare plates for the Modern Greek Testament. This, the Board are resolved to do, so soon as it can be ascertained which of the several existing versions they can with most propriety adopt. The Rev. Dr. Milnor, our Foreign Secretary, has been requested to ascertain this, during his present visit to England, and as soon as satisfactory advice is received, the Board intend, without delay, to publish a large edition.

Burma.—In the last report it was mentioned that an appropriation of 1,200 dollars had been made to the Board of Baptist Missions, for the purpose of publishing the Scriptures in the Burman language. This money has been remitted; with fervent prayers to God that he will open a wide and effectual door for the reception of his truth. A far greater sum might be advantageously sent into this field were it in the power of the Board to furnish it. In Ceylon also, funds are solicited by the missionaries to print the Scriptures in the Tamil tongue into which they have been translated.

Sandwich Islands.—More than 14,000 copies of the Gospel of Luke have been forwarded to the Sandwich Islands during the past year. Other parts of the Holy Scriptures have been translated into the Hawaiian tongue, and are now in the hands of the missionaries. The Hawaiian Islands are now not less than 30,000 readers, most of whom would receive and study the sacred oracles if put in their hands.

Canton and the Asiatic Islands.—To the American Board of Foreign Missions have been presented a quantity of Bibles in the English, Spanish and Dutch languages, for the purpose of distribution by the Rev. David Aitchison, who they have sent as a missionary to the port of Canton in China. This gentleman during his residence and intercourse with the Chinese, and in his contemplated visit to the Molucca Islands, will doubtless find many opportunities for circulating the books entrusted to his care. [A brief view is then given of the operations of Bible Societies in foreign countries, which we omit as the most important facts have already appeared in our columns.]

AMERICAN TRACT SOCIETY.

FIFTH ANNUAL REPORT, Continued.

Divine blessing on the Society's publications.

The report concludes with numerous interesting statements respecting the good effected by the tracts of the Society which have come to the knowledge of the committee during the past year. We have room only for the following: "Mr. W. of B—, in Pennsylvania, was an industrious mechanic, but notorious for his profane swearing. 'He informs me,' says the gentleman who communicates the account, 'that he had for hours together vied with a wicked neighbor in uttering such words, and was at length prevailed upon to give up the habit. A Tract Society was formed in the neighborhood, tracts obtained, and the Swearer's Prayer put into his hands. It arrested his attention, and the pursuit of it led him to the house of God. All the preaching seemed to be addressed to him; his conscience and every thing around him reproved him for a life of sin. At length he unbosomed himself to a pious neighbor, and told him he believed he was forsaken of God, and given over to hardness of heart. He was directed to the Lord Jesus Christ, who at length appeared for him in mercy. He erected the family altar, joined a Christian church, and is living a monument of Divine mercy, imparted through the instrumentality of a tract.'

Young infidel converted.—A clergyman of N. Carolina says, that a young infidel in that State was walking by the side of a pond, when he discovered two leaves of a book, partly in the water, which he took up, and soon perceived another fragment of a book lying a little distance before him, and still farther. He went to pick up the whole, and putting them together, they composed an entire tract, the perusal of which so arrested his attention, that he read it again and again; and such were the impressions created in his mind, that he felt an unconquerable desire to read the Bible. He was directed to the Lord Jesus Christ, who at length appeared for him in mercy. He erected the family altar, joined a Christian church, and is living a monument of Divine mercy, imparted through the instrumentality of a tract."

What doest thou here, Elijah?—A hand-bill, with the above title, says that a certain young man, coming into the hands of a German Reformed clergyman in Maryland, who was so much pleased with it that he determined to translate it into German, for the benefit of a part of his congregation. He had only commenced translating it, when he was called out, and Mr. Eliph—was coming in during his absence was so much pleased with the title, that he took it up and carried it away with him. The clergyman came in, and learning from his wife that he had taken it, went in

pursuit of him, being desirous of finishing the translation. As he passed a certain house, he saw him, through an open window, engaged with some ungodly associates in a game of chance. The clergyman thrust his hand into the window, struck Elijah gently on the shoulder, saying, "What doest thou here, Elijah?" It proved "a word in season," and was the means of calling him from the dangerous ways of sin and folly into the narrow way that leads to the New Jerusalem, where he now hopes to sit down with Abraham, Isaac and Jacob and Elijah the prophet, around their Father's throne.

Dairymen's Daughter in a log cabin at the West.—Ten years ago, writes an intelligent layman in the West, I was travelling, and late in the evening came to a new log cabin in the midst of the wilderness, which had neither chimney nor door shutters. It contained a poor family, consisting of the father, mother, and six or seven children, two of the girls being almost grown. The weather was warm, and after the fatigues of a long day's ride, I was gratified to receive permission to be an inmate for the night in the half-finished cabin. The family were cheerful, and although poor, had the appearance of neatness, a few knots of pine gave as a fine light, by means of which every object in the house was visible. Every thing was wanting to render their situation comfortable. There was no furniture and no books. On a board I discovered something like a faded newspaper, or small pamphlet. I took it up, and found it to be "the Dairymen's Daughter." I asked permission to read it, which was granted, and by the light of the pine knot I perused. The whole family were attentive. As I read on they became more and more interested; they soon gathered in a circle around me, and before I finished, father and mother and children were bawling in tears. As soon as I concluded, the old lady seized the tract and clasping it to her bosom, exclaimed, "O, if I had known it contained such things I would not have taken any sum for it." I learned afterwards that none of the family could read.

The well-conducted farm.—"I tilled a few nights since," says an agent of the Society at the South, "with a gentleman of talents, wealth, and influence, who had been for several years a senator of this State, and who gave me in the habit of excessive drinking, but who had been converted to the Christian faith, and who had been a member of the Society formed in his vicinity, and received the tract to which he was entitled, among which was 'The Well-conducted Farm.' One day, as he sat in his piazza reading this tract, though then, as he said, he had been half intoxicated, his mind was so improved that he derived much of temperance that he resolved to break off his habit of using ardent spirits. He adhered to his resolution, and at length banished the demon from his premises, and has not since drunk a drop. He says he has no doubt that he should now have been a confirmed sot, and in his grave, had it not been for 'The Well-conducted Farm.' He is now a professor of religion, prays in his family, and looks forward with joy to the time when he shall be free from all sin, and shine as a monument of redeeming grace in the kingdom of heaven."

AMERICAN HOME MISSIONARY SOCIETY.

Items of the Report which were omitted last week.

Missionaries and Congregations aided in each State.

State.	Income.	Miss. Dir.	tera.
1. New-York,	\$15,181 13	169	104
2. Maine,	3,508 71	54	43
3. Vermont,	3,245 25	32	27
4. Connecticut,	2,729 67	1	1
5. New-Hampshire,	1,974 65	34	29
6. Massachusetts,	1,862 93	1	1
7. Pennsylvania,	1,035 90	15	12
8. Ohio,	629 19	90	62
9. New-Jersey,	251 65	1	1
10. Louisiana,	210 00	4	3
11. Illinois,	138 50	15	12
12. South-Carolina,	100 00	2	2
13. Maryland,	90 18	1	1
14. Georgia,	84 18	1	1
15. District of Columbia,	80 00		
16. Delaware,	75 00		
17. Missouri,	52 00	8	6
18. Rhode-Island,	50 00	8	3
19. North-Carolina,	42 00	4	4
20. Tennessee,	37 50	8	7
21. Kentucky,	36 31	8	5

Auxiliary Societies and Associations.

These have increased during the past year, from 241 to 272. The following stand highest on the list of contributors to the Parent Society during the past year, viz: The Western Agency of the State of N. Y. \$4,384 53; Maine Missionary Society, 8,493 71; Vermont Domestic Missionary Society, 3,201 29; New-Hampshire Missionary Society, 3,091 97; Miss. Assoc. in Bowery Fresh church, N. Y. 1,000 00; Male Assoc. in Cedar street, N. Y. 949 00; do. do. in Brick Fresh church, N. Y. 468 00; do. do. in Blackwell's Hall, N. Y. 611 00; do. do. in Fifth Fresh church, N. Y. 523 62; Hampshire (Mass.) Miss. Society, 500 00; Sab. School Miss. Assoc. Cedar-st. chh. N. Y. 200 00.

The number of missionaries employed within the limits of the Western Agency is 67. The Maine Missionary Society has sustained 38 missionaries within its bounds, and the Vermont Domestic Missionary Society, with the aid of the funds derived from the Massachusetts Missionary Society, have been enabled to support 9 more in that field, making 47 in all.

Home Missionary and American Pastor's Journal.

This publication, there is reason to believe, has essentially aided the cause of the Society. Five thousand copies of each monthly number have been circulated, and the number of subscribers has been constantly increasing.

Plan of the Society for future efforts.

The light of another year has increased the conviction of the committee that the union of different denominations in this Society, is most happily adapted to meet the wants of our country. These wants have been found to be extended that no separate efforts of any single denomination of Christians in the land are adequate to supply them. The object demands the sympathies of all hearts and the efforts of all hands; and these sympathies and efforts, to be successful, must be concentrated. The experience of four years of successful and extended effort has now convinced those who have most narrowly watched the operations of the Society, that the evils which were anticipated by some, from the union of different denominations in this effort, have no existence. The Home Missionary Society is seen to be a wisely adapted and unexceptionable medium for the transmission of the new and destitute settlements of the South and West. As such, the great body of the Christian public have given their confidence, and ministers and churches in all parts of the land are seeking it as the organ of their action in the work for which it was formed. Its plan and operations have also been repeatedly approved by the General Assembly of the Presbyterian Church, by several Synods and Presbyteries, and by most of the associations of the Congregational Churches.

Thus recommended to the confidence of the Christian public, the committee feel the importance of sending out influence and increasing the efficiency of the Society. With this view, they have from time to time, appointed committees of correspondence and boards of agency, for the better direction of their operations in particular districts. Of these, one of the most important, and which during the last year, is the Central Agency for the State of N. Y., established in the Synod of Utica. This has been in operation since the first of January, and is doing its work with an energy and vigor which promises much good to the cause, and especially to the interesting portion of the state over which it extends.

Another and still more important appointment, recently made, is that of the Central Committee of Agency for Home Missions in the Western States, established at Cincinnati, in Ohio. This measure was adopted after much deliberation. It had been apparent to the committee that the missionary business of the States west of the Alleghenies could not long be transacted with the best effect by a committee located in New-York or Philadelphia; and that the Western churches would call for the establishment of another centre of action within their own bounds.

Treasurer's Report abridged.—The current expenses of the year were \$1352.60. The balance carried to a new account is 3570.96; of which \$2800 is a permanent fund, and 770.96 a current fund. The receipts of the year, besides stock and interest paid in, were \$140.93 for Bibles sold and about \$1250 in donations and collections from the members.

The new Prison on Francis street, called the Penitentiary, has been occupied by way of experiment the last year, on the principle of solitary confinement. It is a building for 1000 men, and perhaps a building for this purpose may soon be erected in its walls. If so, the Prison in Walnut St. may perhaps be used for the women. It is said by some that the new Prison will never go, as they have been building it at a cost of \$100,000, and would expend it all in employing council to do a measure.

The new Prison in Pittsburgh, erected at an immense expense, and for the purpose of solitary confinement, does not answer the purpose for which it was intended, or for which it is used. The building was fitted up for 1000 men, and for the purpose of solitary confinement, and for the purpose of solitary confinement, and for the purpose of solitary confinement.

has a very extraordinary interest. Thirteen Jews from Constantinople, at the commencement of last year, for converting the Christian religion; and others were then sent to the East. It now appears, that at least one hundred and fifty in some city have this desire; nor may it be possible for civil arms long to restrain them; for it is most cheering that all this disposition to our Lord Jesus Christ as the Saviour, appears to be favored by no earthly consideration. In the coming year, contribute for the subject no God shall divide us; and I shall feel most earnestly, that God may be pleased to visit the desert of his servant Abraham in mercy, and prepare our men and ourselves to engage in active efforts for the

Resolved, That this meeting bear with pleasure increased attention to the religious Tracts, especially the extension of the system of twelfthly distribution.

On motion of Rev. J. P. Cleaveland, of Salem,

Resolved, That the circulation of religious Tracts be honorable employment.

On motion of Rev. Mr. Holmes, of New Bedford,

Resolved, That the judicious and liberal distribution of religious Tracts, is a powerful means of correcting the errors and of improving the religious and moral condition of the community.

On motion of Rev. S. Green, of Boston,

Resolved, That this meeting feel a deep and

Of the success which has attended the labors of *associates* it is impossible to speak with precision have sown good seed. They have watered it years. They have watched their respective fields

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